



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

country from whence the hosts of the Persians came. The second Æginetan statue of Jupiter, from the hands of the sculptor Aristonöus, bore a different aspect. Here, too, we find the god with the thunderbolt in his hand; but his head is crowned with a wreath of flowers, as a symbol of the blessings of Nature.

Among the other schools contemporary with that of Ægina, and which chiefly flourished in the cities of the Peloponnesus, the school of Argos exerted the greatest influence upon the progress of Grecian Art. The most ancient artist of this school was Epeios, who flourished as early as the times of the Trojan war. The chief glory of the school centres in the great Argive statuary, Ageladas, who comes before us as teacher of the three most brilliant sculptors of Hellas, Phidias, Myron, and Polyclethus. While the gable statues of Ægina afford eloquent evidence of the genius of the ancient Æginetan masters, the Cithæronian Apollo, in the Glyptotheca of Munich, presents equally eloquent evidence of the genius of the artists of Argos, and this statue may, perhaps, be accepted as a test of the excellence to which Argive Art had attained at the time when Phidias was initiated to his Art in the studio of Ageladas, at Argos.

ORIENTAL lore, filled with innumerable stories, however peculiar in themselves, are interesting as records of opinion, being only a peculiar form of representing a conspicuous fact or deeply-felt truth. They are the first attempts of hypothesis to account for what appeared strange or impressive, and being almost entirely conceptional and unhistorical, mirror, with only the greater fidelity, the minds through which they circulated. According to the Buddhist legends of Japan, the missionary anchorite, Dharma, had obtained great credit by extraordinary austerities. Day and night he continued absorbed in that profound meditation, which raises the soul into communion with heaven. He even engaged himself in a vow never to sleep, and having been on one occasion overpowered by drowsiness, he indignantly cut off his eye-lids. Returning on the following day to the spot where this cruel operation had been performed, he was surprised to find his two eye-lids changed into two shrubs. He tasted some of the leaves, and instantly was thrilled with an enlivening sensation, which cleared the head and invigorated the mind. Charmed with the discovery of this useful restorative, he communicated it to his disciples, and the virtues of tea were thenceforth universally recognized, not only as being delightful to the sense, but as favorable to religious meditation.

A similar story was invented as a plausible account of the invention of wine. Jemsheed had reserved a quantity of grapes in a large vessel; when the vessel was opened, the grapes had fermented, and the juice was so unpalatable that it was removed, and inscribed with the word, poison. It so happened that the favorite sultana being one day affected with a depression of spirits, was desirous of death, and seeing this deadly potion, she drank of the contents, which caused her to fall into a sound sleep. She awoke refreshed, and, delighted with the remedy, repeated the doses so often that the poison was nearly all drunk. Jemsheed, on being made aware of the circumstances, himself partook of the beverage, which continued to maintain its reputation in Persia under the name of Zeher-e-khoosh, or "the delightful poison."—*History of Persia.*

WOMAN NATIONALLY CONSIDERED.

THE HEBREW WOMAN.

DURING the prosperous era of the Hebrew nation, woman occupied but a subordinate position in society. Oriental climates and characteristics are not favorable to a development of woman's humanitarian aspirations. The Hebrew woman, although born under far more auspicious circumstances than her sisters of Egypt, Persia, Arabia, and Turkey, could not altogether escape from the sensualizing effect of Eastern influences; and hence, excepting a few sainted women, who took a heroic part in the Jewish and afterwards in the Christian dispensation, we find but rare glimpses of excellence outside of the domestic circle in the ancient womanhood of Israel. Woman occupied then the position of a beautiful domestic, the servant rather than the peer of her husband; the nurse rather than the monitor of her children. In the world outside of her domestic circle she took no interest. She was not a member of humanity, but simply a manager of a particular domestic establishment. Yet she was endowed by nature with a glowing imagination and a capacious soul, and the poesy inherent in an Eastern atmosphere surrounded the one with a halo of romance, while the sense of space suggested by the soaring mountains and fabulous gorgeousness of Asia, contributed to idealize and enlarge the other. Her position in society, however, discountenanced rather than encouraged the practical use of her natural endowments. Nature, as is her wont, resented the indifferent manner in which her gifts were received, and since woman was not prepared to rise to a sense of her social dignity, she became a powerless victim in the hands of external society. Her rich nature, however, shone with greater splendor in her domestic circle the more it became callous to all things outside of it. A devotion to the home interests, one would think, should have borne nobler fruits, and have transferred upon her children the treasures of heart and mind, which the Hebrew woman parsimoniously withheld from the general family of humanity. But the truth was this: when woman's thoughts are exclusively absorbed by herself and by all those who spring from her or minister to her personality, her mind becomes crippled in proportion as it is narrowed down to the limits of her four walls, and her heart becomes hard and callous to the same extent as it is educated to feel only for personal joys and personal sorrows, and to shut out all emotions and sympathies kindled by the conflicting destinies of society.

The Nemesis which overtook the Hebrew woman and her friends consequent upon the spread of the Christian dispensation, has modified, without obliterating the original characteristics of her nature. The gipsy-like scattering of the race among the different nations of the earth, has naturally infused into the character of the Hebrew woman of the present day some traits of each particular nationality in which she is born. The same difficulty in respect to a distinctive character, which is presented by the American

woman, exists also in the case of the Hebrew woman. Here in this country we find the English-American, the Irish-American, the French-American, the German-American, the African-American, and the Spanish-American woman, and although a striking character has been produced in a remarkably short time by a combination of interests, climate, and circumstances, yet the different nationalities from which the women here have but recently sprung, protrude, and frequently leave a blemish or a grace upon their nature, just as the case may be. The same applies to the Hebrew woman of the present day; but in the Hebrew woman the oriental intensity militates in a singular degree against that peculiar identification with other nations which has distinguished the European women of America. The Hebrew woman of the present day presents this contradictory feature: while the gipsy and nomadic antecedents of the race make her bear the migration from one country to another with charming equanimity, her outward elasticity is, as we said before, nullified by the ineradicable orientalism of her inner nature. The Christian woman, too, repines and longs for her old and cherished haunts; but in her case there is the common bond of Christianity and humanity which accelerates the process of identification. The Hebrew woman is as much at home here as she is in Amsterdam, or in Frankfort, or in Rome, or in Lisbon; or, in other words, she is as little at home there as she is here. She is at home everywhere and nowhere. Her only home is among her kindred, in whatever dark or dreary ghetto they may be. For the country as country, about the nation as nation, she concerns herself but little.

The enlightened spirit of the age in softening the prejudices which for 1800 years past have so cruelly attached to the whole race, has undoubtedly contributed much to remove from the Hebrew mind this sense of estrangement from Gentile nations, and especially in France and in this country many of the Hebrew members of the community have shown by their noble sympathies with the public concerns of the country, how foolish and unreasonable it is to represent the Hebrews as utterly indifferent to the welfare of their Christian fellowmen. They should be judged like all other persons upon their individual merits or demerits, and not be driven into the shambles of adverse and bigoted criticism. All nations exhibit, however much its individual members may differ from each other, a certain trait of unity: it is so with the English, with the Germans, with the French, with the Americans, and it is so with the Hebrews. This national trait of unity consists in a remarkable intensity and tenacity of intellect. Hence the selfishness of the Hebrews is more terrible than that of other nations, because more intense; so again the unselfishness of the Hebrews is more sublime than that of other nations, again on account of its superior intensity. It is therefore a mistake to suppose that the Hebrews are more avaricious and grasping than other nations. It is only the intensity of their nature which gives to their ignoble love of money

such formidable and hideous proportions, while at the same time, the like intensity of nature imparts to their noble affection for their kindred, such a poetical and pathetic character. It is again the same intensity of nature which makes the Hebrew shrink from agricultural, mechanical, literary, and artistic, and from all other pursuits where the harvest of profitable results ripen but slowly, and is attended with much labor, and frequently much heart-burning. And so this intensity of nature leads him most to embrace such pursuits as yield tangible benefits without delay, and where the process of activity promises immediate recompense. Hence we find but few Hebrews in the ranks of armies or navies; we find but few of them in the ranks of farmers and mechanics; we find but few of them in the ranks of the artists and men of letters. They all rush into business.

And in this condition of things we find a clue to the absence of moral elevation in the race, because such entire devotion to the pursuits of trade and finances are not favorable to the spiritual growth of man. A clergyman, however selfish individually, cannot pass his life with noble studies, and writing noble thoughts, without reflecting, if not always the golden reality, at any rate a certain ideal halo of moral elevation. Man's nature is moulded by his occupation. The literary man, however small and insignificant personally, cannot devote his life to reading and writing books, without growing in some measure in moral stature. The artist, however egotistical, cannot pass his life in the contemplation and imitation of nature, art, and humanity, without feeling a certain moral enthusiasm kindled in his heart. The patience, steadiness, frugality, and absence of excitement in agricultural and mechanical pursuits, present a certain moral counterpoise, which does not exist in the same degree in financial and mercantile occupations. The duties of the military, naval, and public officer, however they may occasionally clash with gentle admonitions of humanity, borrow a moral radiance from their real or artificial glory. Even the much abused politician is frequently animated by moral aspirations, and by the endeavor to raise himself up to the dignity of a statesman. The journalist, however close his tie with the business community, soars, in fact, above it, by the wide range of humanitarian experiences, which cannot daily unfold themselves even to blunted eyes, without leaving signs of positive moral significance. But financial and commercial pursuits, in their necessary struggle with the concentrated selfishness of the world, furnish much material to smother moral elevation and little to kindle it, unless there be that in the religion and moral training of the merchant or banker, as there frequently is in both commercial hemispheres, which makes trade and finance in some measure subservient to the dictates and duties of a common humanity. But the Hebrews have been excommunicated, for ages past, from all activity in the destinies of Christian nations; they have been driven out from all participation in elevating and ennobling pursuits; they have been forced to embrace

mercenary craft, and to take it up as a badge of infamy, at a time when trading and peddling were looked upon as a degradation and a disgrace. What is the result? The most disastrous possible; even down to the present time, it has smothered in the breast of the Hebrew banker and trader almost every trace of moral regard for the public welfare; this, with different treatment, would have shown itself in the same degree in the Hebrew as it does in the breast of the leading Christian merchants of the world. Hence we find in the ranks of the business community Hebrew magnates exercising a positively sinister influence, and contributing by their loans and stock-jobbing conspiracies to prop up despotism and tyranny, and to crucify liberty and humanity.

We could not help dwelling to some extent upon these characteristics of Hebrew *men*, in order to convey more distinctly our estimation of the Hebrew woman. The plastic nature of woman makes her mind naturally reflect with great transparency the effects of man's influence. Hence, if we find the Hebrew woman more indifferent than other women to the general concerns of mankind, it is, in addition to the abstract nature or positive absence of a religious faith, chiefly owing to the all-engrossing narrowness and selfishness of the men. The fact that the Hebrew woman has preserved so much nobleness in the midst of so many ignoble influences and associations, is another beautiful evidence of that innate moral superiority which is the characteristic of woman all over the world. The Hebrew woman is never ashamed, as frequently the Hebrew man is, of her race. If the Hebrew man had always opposed to the opprobrium of the world a just and legitimate pride in the hallowed and glorious achievements of his nation, hatred would have been modified by feelings of respect, and prejudice would have changed to admiration. But the Hebrew man, as with furtive glance and cowardly cringing, he swallowed insult and persecution, and seemed content to be abused provided he could be permitted to make money, has himself contributed to swell the stream of prejudice to surging tides of loathing. Not so with the Hebrew women. Take them as a class, and you find them exultant in a pride of their race, and ready to assert this chivalric feeling whenever their nation is assailed. It is this majestical sense of individuality which is apparent in many Hebrew women that surrounds them with a glowing halo of Asiatic picturesqueness. The world respects those who respect themselves; and in the case of the Hebrew woman, we find, to the respect which she inspires, frequently added an irresistible sense of admiration. But this peculiar trait is not as inconsistent as it would seem to be with the anti-humanitarian influences which constantly hover around the Hebrew woman. The feeling for her race is indissolubly connected in her heart with her affections for her kindred. If you insult her race, or if you offend her friends, or if you injure the money interests of her relatives, you touch upon the most delicate chords of her being, and the eye which a moment before

seemed to swim in a sea of Oriental delight, glitters with the terrible glances of hatred and revenge. In such moments of passion you might as soon expect mercy at the hands of a hyena of the desert of Sahara, as pardon at the hands of a daughter of Israel.

Another peculiar trait of the Hebrew woman is her love of dispensing hospitality. Apparently inconsistent with the narrowness of her whole mission on earth, this trait springs from that very idolatry with which she bows before her household gods. This trait is also blended with a reverence for a time-hallowed Eastern custom, and with a love of a display of magnanimity. The Hebrew woman, from her being so hermetically shut up within the precincts of her hearthstone, overflows with generosity on the few occasions, when the gates of her isolated and obscure existence are thrown open to outsiders. For her, who feels so much of a stranger in the external world of humanity, there is the excitement of romance in appearing once in a while gorgeously apparelled with all the fabulous splendor of the thousand and one nights; she loves to be ushered like a divinity, and, as if by magic, into the reception-room, dispensing right and left the rich treasure of her hospitable smiles; she assumes a poetic languor that sits gracefully upon her Hebrew brow; she decks the room with flowers, jewels, incense, and startles demure occidentals out of all propriety by the Cleopatra-like character of her extravagant elegance. But such a gorgeous dispensation of hospitality may be likened to a pyrotechnical blaze that dazzles the eye of the beholder, without kindling an emotion in his heart, or suggesting a thought to his mind.

It is time for us now to delineate those phases of character of the Hebrew woman which command our unqualified admiration. In her love for her kindred she soars above her Christian sisters. The tender devotion which the daughters of Israel bestow upon their parents, especially upon their father, is full of beauty and pathos. In the dark alleys of the world's Ghetto, when the old Hebrew man toddles home from his daily strife with prejudice and lucre, a wondrous change transforms his face as he crosses the threshold of his weather-beaten house. The furtive glance expands; the crooked gait is made straight; the money wrinkles of his brow are made smooth, the crouching form of the peddler disappears, and the old man stands erect as if he were worthy of better things; the smile loses its sinister grin, and is clothed with genial beauty. Rebecca has kissed away the ugliness of the hoary money-changer, and to see him sit down at his table after having sent up to Jehovah a prayer for good luck and plenty of gain for the coming day, and chat with his daughter, who delights in humoring his jokes, is a treat for an artist in search of the picturesque, or for a poet in quest of the romantic. Rebeccas abound not only in the gloomy regions of the Ghetto, but in the middle, and higher, and highest order of Hebrew abodes. Here we find the daughters, as a class, watching with argus eyes fathers' and mothers' happiness and comfort. Here,

on the domestic shrine, all the fires of love and affection are burning so vigorously that unwittingly even the sympathies are consumed, which are wanted to kindle the great flames round the sacred altar of a common humanity. Unless this drawback is constantly kept in view, our description of the Hebrew daughter's love for her parents would be calculated to surround the feeling with a too angelic atmosphere.

The same drawback accompanies the Hebrew woman's conjugal love, while influences of a psychological character conspire here to strip the union in a certain sense of the Christian ideal of matrimony. Marriage, under the Christian dispensation, is intended to subdue and chasten rather than to excite and pander to passions, and thus to infuse a sense of moral and spiritualizing restraint into future generations. We cannot enlarge upon this subject. We can only say that the Hebrew *man* has but little sympathy with the Christian ideal of the moral bearing of marriage, nor would it be fair to the Hebrew to isolate him in this respect. Let us return, however, to our subject. The Hebrew woman is of singularly rich and full organization, and remarkably qualified by Nature for the mission of motherhood. This, and the intense compactness of the race, accounts, in some measure, for the wonderful preservation of the individuality of the Hebrew type. The devotion of a Hebrew wife to her husband passeth all Christian understandings. The soul, heart, and mind union is complete. Of course, instances of ill-assorted matches, where a man of culture marries a coarse woman, or a woman of thought and refinement is wedded to a one-sided, unintellectual man, abound among the Hebrews as among all other nations, and more especially among the moneyed classes, where matrimonial engagements are chiefly based upon pecuniary and conventional considerations. As an instance of this, we may mention that a few years ago an accomplished Hebrew lady, of Frankfort, with a dowry of \$200,000 in Austrian bonds, was engaged to a man who backed out on the wedding day, because by that time a fall had taken place in the securities, and the \$200,000, if realized on that day, would only have yielded \$150,000. But excepting such sort of matches, we find in unions, whenever they are hallowed by mutual sympathy, a degree of unity of thought, feeling, and aspiration, in Hebrew families, which is rare among Christians. The wife strives to be to the husband, mother, sister, friend, everything. The whole gorgeous wealth of her Oriental affection is thrown with enthusiastic rapture into the scales of conjugal love, and the deep sagacity of her shrewd mind delights in pondering over the affairs of her husband, and in devising and suggesting projects for their amelioration. The Hebrew wife is more thrifty even than the Scotch or New England woman, fully as *spirituelle* as the French, and as thoughtful as the German; indeed, her intellectual resources, from the fact of being never wasted upon anything or anybody outside of the husband and of his comforts and interests, and from the peculiar intensity of her

nature, present an array of attractions which transforms her hearthstone into a little paradise. The Hebrew homes in families of intellectual refinement are unsurpassed in beauty and poesy by any home in Christendom. Not that humanitarian aspirations are generally predominant there, but many noble sympathies with literature, music, and the Fine Arts. Music, above all, appeals, by its blending sensuous influence with thought and entertainment, most powerfully to the Hebrew woman's heart. It is the music in the Hebrew woman's soul which occasionally gives birth to a Meyerbeer or Halevy. Literature, *per se*, is not sufficiently prolific for Hebrew imagination, but it presents allurements in connection with social influence. Hence Hebrew authors are a compound of beauty and cynicism, of poetry and politics like Heine, or of humanity and opposition to tyranny like Börne, or of literary genius and statesmanship like D'Israeli. The Hebrew mind, when throwing the whole intensity of its towering capabilities into the channels of Christianity and humanity, produces moral giants like Spinoza. The Fine Arts, on the other hand, find not many proficient among the Hebrews, and the little part assigned to sculpture and painting in Judah in olden times would seem to show that there is something in plastic Art which is not as congenial to Hebrews as to Greeks and Egyptians, and other nations. Notwithstanding this, there exists among the accomplished Hebrew women of the intellectual families in Europe a generous appreciation of Art, and, indeed, of all the higher branches of culture.

Those alone who are acquainted with the highest intellectual Hebrew circles of Berlin, Frankfort, London, Paris, Brussels, and Amsterdam, can measure the remarkable beauty of the Hebrew woman, when brought up under circumstances calculated to develop the rich endowments of her superb nature. The distinguished Hebrews whom we have named, and many others whom we have not named, were indebted for their genius chiefly to their mothers. The prominent Hebrew woman types are the German-Hebrew and Portuguese Hebrew. Many of the latter have settled in England and Holland, and, therefore, we find among the English and Dutch Hebrew woman types, Spanish and Portuguese characteristics. It must be borne in mind that some of the Hebrew women who came to the Peninsula and the Mediterranean emigrated thither from the Barbary States, and a slight touch of Moorish influence enhances the general gipsy character of their appearance. On the whole, it may be said that the Portuguese Hebrew type thus transplanted to England, and Holland, and this country, bears a certain affinity to the characteristics of the tropical woman, while the common German Hebrew type belongs more essentially to continental Europe. The French-Hebrew woman is, perhaps, more susceptible of identification with the woman of Christendom than any other branch of the Hebrew sisterhood. This fact is easily to be accounted for by the good taste and gentleness of French manners, which, shrinking from hurting the feel-

ings of others, establish a sense of confidence, which has a beautiful effect upon the French-Hebrew woman, and puts her into closer harmony with our common humanity.

A CANZONE OF DANTE'S.

Mr. Editor :

At the request of a friend of mine and yours, I send you a translation, which I have lately made for him, of the Canzone which forms the subject of the Third *Trattato* of the *Convito* of Dante,—the celebrated song which he represents himself as hearing from the lips of his old friend, the musician Casella, in the second canto of the Purgatory. After describing the meeting and first salutations, Dante continues (according to Cary)—

"Then I : 'If new law taketh not from thee
Memory or custom of love-tuned song,
That, whilom, all my cares had power to 'suaige;
Please thee therewith a little to console
My spirit that, encumbered with its frame,
Travelling so far, of pain is overcome.'
'Love that discourses in my thoughts,'—he then
Began in such soft accents, that, within,
The sweetness thrills me yet."

In the following translation I think I have succeeded in retaining the remarkable uncertainty which Dante lets hang over the transition from the spiritual person of his mistress to that Divine Philosophy, that Supreme Wisdom, of which he regards her as the incarnation, as represented at length, and very curiously, in the fifteen chapters of the *Trattato*. C. T. B.

Love, who, within my mind, to me discourses
About my lady, oftentimes doth inspire,
By telling things of her, such warm desire,
That then the intellect, bewildered, strays,
His gentle speaking such sweet awe enforces,
The soul that hears, and feels the tender fire,
Cries : Leave me, for I never can aspire
To tell, as thus I hear, my lady's praise !
And, sure, 'twere meet to spare from my poor phrase,
If what I hear of her I would declare,
First, what my intellectual power transcends,
And what it apprehends,
In great part, which to speak I should not dare.
But if my rhymes should not escape defect,
That venture on the praise of one so rare,
For this be blamed the feeble intellect,
And our poor speech, that has not equal worth
All that which Love says, fitly to set forth.

The sun, that circles all the world with fire,
Sees naught so fair as in that hour which shines
Above the part where she, whom in these lines
Love makes me praise, hath her abiding place.
All intellects, above, her charms admire ;
And whoso, here below, enamored pines
Within his thoughts her image only finds,
When from his soul Love's peace each cloud doth chase.
Her being pleases so the Lord of Grace
That He his virtue still on her doth pour
In measure, past our nature's asking, free.

Her soul of purity,
Which of that health receives from Him such store,
By what she bringeth, gives of Him clear signs ;
Her beauty on all visible things flows o'er,
Till e'en the eyes of those 'mid whom she shines
Summon with speed their hearts' desires to rise,
That straight take air, and issue forth in sighs.

Virtue divine from God, in her, descends,
As in the Angel who sees God, to dwell ;
And what fair lady doubts the thing I tell,
Let her walk with her, and her acts admire.
There, where she speaks, from Heaven an Angel bends,
Who kindles in our souls the faith full well
How the high worth she has doth far excol
The uttermost whereto we dare aspire.
The gracious acts that all behold wrought by her
Go calling Love with signs no heart mistakes,
In such a voice that each can feel him stir.
It may be said of her ;
Whate'er in her is found becomes her sex ;
As it resembles her, is Beauty fair :
And one might say, her very aspect makes
What seemed miraculous take nature's air.
Whence to our faith a mighty help is given ;
So was she formed eternally by Heaven.

Things do appear to us in her aspect,
That bring the joys of Paradise to sight ;
In her sweet smile, I say, and eyes of light,
That charm Love there, as 'twere his proper seat.
They overmaster all our intellect,
As the sun's rays a fragile vision smite :
And as to gaze on her confounds me quite,
To be content with scanty speech were meet.
Her beauty rains fine flames of fire so fleet,
With such a noble spirit animate,
That all good thoughts to life, enkindled, wake ;
And, as with thunder, break
The innate vices that make vile our state.
Then, let each lady, self-reproached that she
Her beauty wears not lowly and sedate,
Behold this pattern of humility,
That humbleth every proud one and perverse :
I speak of Her who moves the universe.

My song, thou contradictest, to the ear,
A sister whom thou hast, it seems to me ;
For this same lady, made so meek by thee,
Cold and disdainful she believes, most sure.
—Thou know'st that Heaven is always bright and clear,
And, in itself, from all disturbance free ;
But many a time our eyes are dark, and we
Then call the stars themselves, sometimes, obscure ;
So, when she blames for pride this lady pure,
Not as the truth doth stand, of her she deems,
But only after that which doth appear ;
For I was seized with fear,
And fear so yet, that still to me she seems
Proud, when I feel her eyes do look my way.
This, if excuse thou need'st, thy judge shall hear
And when thou can'st, repair to her and say :
Madonna, if thou not displeased be,
In every quarter will I speak of thee.